

A SEASONABLE
CAUTION
AGAINST THE
ABOMINATIONS
OF THE
CHURCH of *ROME*.

By C. DE COETLOGON, M.A.

The SECOND EDITION.

The time cometh when whosoever killeth you shall think that he doeth God service, *John xvi. 2.*

If any man worship the Beast and his Image, and receive his Mark, the same shall drink of the wine of the Wrath of God, and shall be tormented with fire and brimstone for ever and ever, *Rev. xiv. 9—11.*

L O N D O N :

Printed for the AUTHOR,

By W. OLIVER, N^o 12, in Bartholomew-Close; and
Sold by G. KEITH, Gracechurch-Street; E. and C. DILLY, in
the Poultry; J. BUCKLAND, N^o 57, and H. TRAPP, N^o 7,
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Mews-Gate, Charing-Cross; and C. PARKER, New Bond-Street.

M DCC LXXIX.

[Price Sixpence, or Forty Shillings a Hundred.]



A P O L O G Y

T O T H E

P U B L I C.

WHILE Infidels and Philosophers, falsely so called, are by every specious artifice undermining the foundations of our Religion without modesty or restraint --- and while its professed advocates are in many Instances exposing the Cause they pretend to serve---would it not reflect the highest dishonour upon its sworn friends and allies, were they to stand by silent and unconcerned, as if ashamed of the Truth they believe, or afraid to appear in its Defence?

What Effect the favors, which have been lately shewn by the clemency of this Government, may produce from the Members of the Romish Church, I cannot presume to foretel: it is safe however to fear the worst, that we may be armed against it; and it is already evident, from *matter of fact*, that the youth of this Nation, especially of the poorer sort, are in danger of being educated in the horrid principles of the Church of Rome; thousands having been invited, and many received into popish Seminaries in several parts of Great Britain.

Let it not however be supposed that the following Caveat, which is prepared for the use of the Commonalty, is designed to attack *Persons* of any denomination, but *Things*: it is the
 fort

fort of Error, which we mean to storm; and Error, which in its Nature is fatal to the civil and religious liberties of Englishmen; and which, under the specious pretence of Zeal for God and Truth, is calculated only for the meridian of Hell, and would make our streets run down, as it has done, with the blood of the slain. To say the best of it, that can be said, **POPERY** is a most horrid compound of Idolatry, Superstition, and Blasphemy, and has much more of the spirit and practice of Paganism, than it has of Christianity.

May this little spark of humble Zeal for the greatest, the noblest Cause in the World, be happily instrumental in kindling a holy flame among those who have superior Abilities and warm-

er Hearts. *Obsta principiis.* An Evil may be suppressed in its beginning, which, when it has gained some strength may baffle all our Efforts ever to overcome.

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A SEASONABLE
CAUTION, &c.

C H A P. I.
ERRORS *respecting Doctrine.*

OUR blessed Saviour assures us that one grand part of his divine Commission, when he came into this World, was to bear witness to *the Truth*: which necessarily implies that there are certain doctrines and articles of Faith supernaturally revealed in sacred Writ, and *essential* to be believed; and we are exhorted in *the Word of God* earnestly to contend for *the Faith* once delivered to the Saints. By doing which we would not be understood to maintain the Cause of *Bigotry*, but of *Truth*.

1. Now the Church of Rome would persuade us to believe that her *Pope* and *Councils* are *infallible*, and that their Decrees are to be implicitly received; tho' the sacred Scriptures expressly charge us

not to acknowledge any external, supreme, and infallible Judge in the Church of God upon earth, *Matt.* xxiii. 8, 9, 10. though they command us all to try the Spirits whether they be of God, and to beware of false Prophets: and though the *Apostles* themselves confessed that *they* had no *dominion* over the Faith of those to whom they wrote their Epistles: what pride and presumption then in any Pope and his Council to pretend to any such thing! There is no other supreme universal *Head* and infallible *Judge* in the Church of God but the Lord JESUS CHRIST.

2. The Church of Rome positively forbids that the Scriptures should be read by the Laity or the common people, and therefore they are not allowed to be translated into the vulgar Tongues: that most infernal Council, the Council of Trent, hath declared, that, If any Man shall presume to read or have a Bible, what then? why, the penalty is, he may not, nay, he cannot be absolved from his sins; it is an unpardonable Sin: and about seven Years after *Luther* began to preach, to shew how much they dreaded the Light of Scripture, they burned two Austin Friars for preferring the Scriptures to the Pope's decrees. Our Saviour tells us to *search* the Scriptures

tures, and *examine* and *prove* ourselves thereby, whether we be in *the Faith*; but the church of Rome, like the Pharisees of old, would shut up the kingdom of heaven against us, by taking away this *Key of Knowledge*; and would impose upon us their Traditions and Legendary Tales; the monstrous Productions of the most abominable Visionaries, Necromancers, and Murderers that ever lived.

3. The church of Rome is an Abettor and Encourager of the grossest Idolatry, by maintaining that it is lawful to give religious Worship to a Creature; when our blessed Saviour tells us that we must worship God and him only—that it is lawful to make an Image of God; though the second Commandment positively forbids it—and that it is lawful to worship Images; though the same Commandment says, Thou shalt not bow down to them, nor worship them. It is a common practice among the Papists to pray to the Virgin Mary, to departed Saints and Angels—and is not this rank Idolatry; or what St Paul calls doing service unto them which *by nature* are no Gods? *Gal. iv. 8.*

4. The Church of Rome directly contradicts our blessed Saviour and his Apostles in her opinion respecting the *meritoriousness*

business of good Works, and respecting works of *supererogation*. For CHRIST himself tells his disciples to say, when they should have done all those things that are commanded them, we are *unprofitable Servants*: and in many things we all *offend*; and there is not a just man upon earth who liveth and sinneth not; there is not One who can be said to do all things that are commanded him; how much less then more than all. And, as to the Articles of Justification and Salvation, the Apostles assure us that we are justified by Faith, and not by Works, lest any man should boast: that we are saved by Grace; and, if by Grace, it is *no more* of Works, otherwise Grace is *no more* Grace, *Rom. xi. 6.*

5. The Church of Rome enjoins its Members to believe what is contrary to Sense, Reason, and Religion, in the doctrine of Transubstantiation; namely, That the Bread or Wafer in the Sacrament is after Consecration changed into the *true* and *very Body* of JESUS CHRIST; which is not only absurd and irrational, but profane and blasphemous.

6. The Church of Rome gives the lie to the Word of God, by asserting that CHRIST crucified is not the only divine and proper

proper Sacrifice for sin, and by offering up again and again the same accursed and idolatrous Mass, which can never take away sin: for by one offering of himself once offered, and offered once for all, our incarnate God hath for ever perfected them that are sanctified.

Here then, you have a very short Catalogue of the fundamental and fatal Errors of Popery; which are of such a nature as to render the Salvation of those who adhere to them *impossible* upon the Principles of the Christian Religion. Beware therefore, lest ye also, being led away with the Errors of these unhappy Apostates from the Truth, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus CHRIST.

C H A P. II.

*The ERRORS of Popery destructive of
practical Religion.*

I. **T**HE Papists profess and avow the blasphemous doctrine of *venial Sins*; and they teach that, there are some Sins which

which of their own nature do not render a Man guilty of eternal death, but only of temporal penance : though the Scriptures assert, in so many plain words, that the Wages of Sin, of all sin, of every sin, is death ; and that the wrath of G o d is revealed from heaven against *all* unrighteousness and ungodliness of men. This horrible doctrine of the veniality of sin from the *slightness* of the Matter in which sin is committed, is an encouragement to picking and stealing, to lying and slandering, uncharitableness and cruelty, to say no more. Whereas, every idle Word that men shall speak, they shall give account thereof at the day of Judgment.

2. The papal *Indulgencies* and *Pardons* granted by the Pope and the Romish Priests are in their nature blasphemous, and in their unavoidable tendency injurious to practical piety ; nay, they are a sanction to licentiousness of every kind : they pretend that they can pardon the fault, absolve from the guilt, and remit from the punishment of sin : whereas, who can forgive sin but God only ? But you may purchase in the Church of Rome, not only Pardons for sins already committed, but for those that shall be committed ; so that any one may promise himself impunity upon

upon paying the rate that is set upon *any sin* he hath a mind to commit. And, so truly is Popery *the Mother of Abominations*, that if any one hath wherewithal to pay, he may not only be indulged in his present transgressions, but may be even *permitted* to transgress in future. See the history of *Leo* the Xth, and the following Account of the several sums set upon the several Sins.

For the Carnal Knowledge of Mother, Sister, &c. five Sixpences.

For debauching a Virgin, six Sixpences.

For Perjury, ditto.

For a Woman that destroys her live Child within her, five Sixpences.

For him who kills his Father, Mother, Brother, Sister, Wife, one Crown and five Groats.

N. B. This accursed Doctrine of Indulgencies was one of the great Evils against which that bold Reformer, *Luther*, protested with such holy, burning Zeal.

3. It might be very easy to shew, what hath been demonstrated by a pious Writer of the last Century, that, upon the principles of Popery, neither the *real Worship* of God, nor sound *Christian Knowledge*, nor *saving Faith*, nor *true Repentance*, are at all necessary to Salvation.

The

The exercise of Christian Graces is not at all needful in their Members. Nay, there are many heinous Crimes which are reckoned Virtues among them; such as their adoration of Relics; and perjury and murder, when committed against Heretics, so called; for it is no sin with them to bear false witness against *Protestants*, when their life or estate is concerned.

4. With all their pretended regard and hypocritical Zeal for good Works, universal history shews that there is more national Wickedness and Treachery practiced by those people, whose religious profession is Popery, than by any other Nations under the whole heavens.

So that, if the Grace of God which bringeth salvation teacheth us to deny all ungodliness and worldly lusts, and to be a peculiar people unto the LORD, zealous of good Works, it must oblige us to abhor, detest, and abjure the horrid abominations of the Church of Rome.

C H A P. III.

*The true Spirit of Popery illustrated by
Matter of Fact.*

THE Spirit and Genius of the *Christian Religion* is every where represented by our blessed Saviour and his Apostles as a Spirit of Meekness, Kindness, Gentleness, Benevolence, and Love ; and nothing but this Spirit and Temper of Mind can ever constitute us his Disciples and Followers : without it, though we understood all Mysteries, could work Miracles, should give our Body to be burned, and all our goods to feed the poor, *we are nothing.*

What then does Charity itself oblige us to think of that religious Profession, which breathes the very Spirit of Cruelty and Murder ? And, if there be any proof in undeniable and repeated *Facts*, this is the Spirit of *Popery* ; for it has never discovered any thing like the Meekness and Gentleness of *CHRIST*, where it has had any Opportunity of exercising its accursed Tyranny : it has never shewn the least respect or compassion to Dignity, Age, or Sex,
when

when it has been opposed : all alike have fallen a prey to its merciless and unrelenting Power.

The renowned *John Wickliffe*, equally eminent for his Learning and Piety, was taken up out of his peaceful Grave some years after his burial to be burned ; and for what ? for believing, among other things, that the Scriptures are to be preferred to the Decrees of the Pope and his Cardinals—that the Church of Rome is not the supreme Head over all Churches—and that the Bread used in the Sacrament after consecration is Bread still.

Sir *William Chatris* was burned because he said, he would not worship the Cross on which CHRIST suffered, but only CHRIST who suffered upon the Cross—and because he believed that every Priest and Deacon is more bound to preach the word of God, than to say the canonical hours.

Sir *John Oldcastle*, Lord *Cobham*, was *excommunicated* and pronounced *accursed* by the impious Sentence of a Popish Archbishop, with three Bishops in council assembled, for opposing the worship of Images, the idolatry of the Mass, the necessity of Pilgrimages and Penance, and the adoration

ration of the holy Relics of Martyrs, Confessors, &c.

John Hus, a very eminent Preacher at Bohemia, was condemned to be burned; notwithstanding the Petition and Remonstrances of the King, the Nobles, and the Commons in his favour; and the Articles, for which the sentence of death was past upon him, were as follow: He believed that the Sacrament ought to be administered to the people in both kinds—that the consecrated Bread was not the material Body of CHRIST—that *John Wickliffe* died in a state of Salvation—that the predestinate shall *infallibly* be saved—that the papal dignity was not of divine appointment—that the Pope, his Cardinals and Clergy, did not constitute the true Church of CHRIST, &c. &c. He was committed to the flames, and, by the express order of the Bishops, who were present at the Execution, before the faggots were lighted under his poor body, *they cut off the skin of the crown of his head with a pair of Shears.*

There is another tragical history of the famous learned and godly martyr of CHRIST, *Jerome* of Prague; Master of arts of several Universities; who was remarkable for *Eloquence, Philosophy, and Divinity*; but, nevertheless fell a Sacrifice to these incar-

nate Devils, the Monsters of the Church of Rome, who sent him also, not to the Devil, as they wished, but to Heaven, in a Chariot of fire.

Dr *Martin Luther*, that wonderful Champion, that living Martyr for the Cause of CHRIST and Truth, saw such a strict Union between Satan and the Papacy in opposition to Christianity, that he was wont always to join the Pope and the Devil together as sworn Allies in the same infernal Cause.

The Time would fail me to enumerate the many Instances of cruelty and barbarity, which might be produced, to shew that *the Spirit* of Popery, in its very Nature and Tendency, is a disgrace to any religious Profession: and it is always *the same*; it never changes. Witness the bloody Scenes in Queen *Mary's* days. Witness the Martyrdom of that great Cloud of distinguished and highly honoured Witnesses for the Truth, Archbishop *Cranmer*, Bishop *Latimer*, *Ridley*, *Hooper*; Dr *Rogers*, *Barnes*, *Taylor*; Mrs *Askew*, Lady *Jane Grey*, Mr Justice *Saunders*, Bishop *Farrar*; with many others; who were not only sentenced to suffer death, but treated in a most beastly and indecent manner by those two inhuman Brutes, *Bonner*, then Bishop

Bishop of London, and *Gardiner*, Bishop of Winchester. I have only recited the preceding Instances to give a short sketch of the Spirit of Popery, which is exhibited at large in *the Book of Martyrs*.

It is indeed enough to pierce an heart of stone to read of the barbarous Cruelties exercised for more than five hundred years upon the poor Protestants, particularly in *Bobemia, Germany, Poland, France, Spain, Italy, Portugal*, the low Countries, *England, Scotland*, and *Ireland*: in all which places the blood of the Saints hath run down like a River: and, as if to murder them were not sufficient, they have even invented and studied to torment them, by hanging them by the feet, by the hands, by the middle on a beam, by the hair of the head, on tenters, pouring melted lead into their limbs, boiling in caldrons, and roasting alive.

The poor Waldenses, living in and about the Vallies of *Piedmont*, were stript naked and whipped to death with rods of iron; were drawn through the streets and burnt with fire-brands; were thrown down from high towers; were cut in pieces with sharp knives; their Women were racked, their Virgins ravished in a barbarous man-

ner till they died, and their Children pulled by violence out of their Parents womb.

So very lately as in 1655, some thousands, who would not turn Papists, were forced to fly for their lives in the depths of snow and ice, young and old, infant and suckling; and those, who did not or could not fly, were destroyed, near thirty thousand souls, by every possible kind of torment that the Wickedness of men and devils could imagine.

I might be particular in relating the horrible Circumstances of the *Irish Massacre*, and the more horrible proceedings of the *Spanish Inquisition*; but surely enough has been said to shew, *from stubborn matters of fact*, that *the Spirit of Popery is the Spirit of the Devil*.

C H A P. IV.

*The Church of Rome is the Antichrist
spoken of in sacred Writ.*

THE most remarkable description, that the holy Ghost hath given us in the New Testament of THE ANTICHRIST, is to be

be found in *Rev. xvii.* where the Anti-christ is represented to us by the following Names and distinguishing Circumstances. 1. As the *great Whore* that sitteth upon many Waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 2. As a *Woman*, sitting upon a scarlet coloured Beast, full of names of Blasphemy, having seven heads and ten horns: and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. 3. Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 4. She was drunk with the blood of the Saints, and with the blood of the Martyrs of JESUS.

NOW THE CHURCH OF ROME, or what is commonly called POPERY, is this great Whore: for there is no other body of professing people in Christendom that have so declined or adulterated from the holy Headship, Doctrine, Example, and Government of JESUS CHRIST, having set up another *visible*, and *universal* Head of the Church,

ner till they died, and their Children pulled by violence out of their Parents womb.

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Church, in his stead; whose Laws and Edicts they prefer before the precepts and authority of JESUS CHRIST, and hath made Idols of Saints, Angels, Relics and Images: and the kings of the earth, as the Emperor of *Germany*, the kings of *France*, *Spain*, *Portugal*, and *England*, and the Inhabitants of these Kingdoms, have for many Centuries drank of the wine of her spiritual fornication, by adoring the Pope, by worshiping the Virgin Mary, and by idolizing the Crucifix, the Host, and even the Pictures of their departed Saints.

The Church of Rome is the Woman sitting upon a scarlet-coloured Beast, &c. &c. For she makes use of the secular Power, the civil Sword to support her; upon which she sits and rides in great pomp, claiming a Supremacy over other Kingdoms, and usurping a Power to depose and excommunicate Princes, who do not submit to her Authority: the royal Robes of the Pope and his Cardinals are scarlet: this Beast, the Pope, setteth in the Temple of God, and whosoever denieth his Infallibility and disobeyeth his Commands is said to incur the Sin of Idolatry: he is called the Lamb of God, the Light of the World, &c. his Decrees are said to be of as great authority

authority as the Scriptures themselves : his Priests are said to be able to make a very CHRIST out of a Wafer, &c. &c. What horrid Blasphemies are these !

Popery is the Mother of Harlots, and Abominations of the earth, &c. for it is undeniably notorious that the Church of Rome tolerates the most abominable Whoredoms, and Fornication, by her priestly Absolutions, selling Pardons, Indulgencies, Dispensations, and encourages the greatest spiritual Abominations, by worshipping the work of their hands, Idols of gold and silver, and brass, and stone, and wood ; which neither can see, nor hear, nor go : and every body knows that she has rivers of the blood of Saints and of the Martyrs of JESUS : the numbers she hath destroyed in the most inhuman and barbarous manner in every part of the christian world are past counting : she hath made herself drunk therewith.

Many other Marks and Proofs, that the Church of Rome is *the Antichrist* spoken of in sacred Writ, might be produced ; but let these suffice to excite our abhorrence and detestation of that great Whore, that Mother of Harlots and Abominations of the Earth.

C H A P. V.

Articles of Faith and Practice essential to
our Salvation.

I.

Of Faith in the holy Trinity.

THERE is but one living and true
God, of infinite Power, Wisdom, and
Goodness ; and in Unity of this Godhead,
there be three Persons, of one Substance,
Power, and Eternity, the Father, the Son,
and the Holy Ghost.

Matt. xxviii. 19. Go ye therefore and
teach all Nations, baptizing them in the
Name of the Father, and of the Son, and
of the Holy Ghost.

1 John v. 7. For there are *Three* that
bear record in heaven, the Father, the
Word, and the Holy Ghost, and these
three are *One*.

2 Cor. xiii. 14. The Grace of our Lord
JESUS CHRIST, and the Love of God,
and the Fellowship of the Holy Ghost,
be with you all.

II. *Of*

II.

Of the Son of GOD, who was made Man.

The Son, who is the very and eternal GOD, took Man's nature, so that the Godhead and Manhood were joined together in one Person, whereof is one CHRIST, very GOD and very Man, who died to reconcile his Father to us, and to be a Sacrifice for the original Guilt and actual Sins of Men.

John i. 1, 14. The Word was GOD; and the Word was made flesh.

John x. 30. I and my Father are One.

2 Cor. v. 18. All Things are of GOD, who hath reconciled us to himself by JESUS CHRIST.

Heb. ix. 26, 28. He appeared to put away sin by the Sacrifice of himself; and he was once offered to bear the Sins of many.

III.

Of the sufficiency of the holy Scriptures for Salvation.

The holy Scriptures of the Old and New Testament contain in them all Things necessary to Salvation.

2 Tim. iii. 15. The holy Scriptures, which are able to make thee wise unto Salvation

Salvation through Faith which is in CHRIST JESUS.

Isa. viii. 20. To the Law and to the Testimony; if they speak not according to *this Word*, it is because there is no Light in them.

IV.

Of Free Will.

The Condition of Man, since the Fall, is such, that; through the Corruption of his Nature, which is very far gone from original Righteousness, he cannot turn and prepare himself to Faith and calling upon God, without the Grace of CHRIST preventing and working with him.

Rom. viii. 8. They that are in the flesh cannot please God.

John xv. 5. Without me ye can do nothing.

Phil. ii. 13. It is GOD which worketh in you, both to *will* and to *do*.

V.

Of the Justification of Man.

We are accounted righteous before God only for the Merit of our Lord and Saviour

Saviour JESUS CHRIST by *Faith alone*, and not for our own Works, or deservings.

Rom. iii. 27, 28. Where is boasting then? it is excluded. By what Law? of Works? Nay; but by the Law of Faith. Therefore we conclude, that a Man is justified by *Faith*, *without* the deeds of the Law.

Eph. ii. 8, 9. For *by Grace* are ye saved, through *Faith*; and *that* not of yourselves, *it* is the gift of God: *not* of Works, least any man should boast.

VI.

Of Good Works.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, recommend us to the divine favour, or entitle us to eternal life; yet are they pleasing and acceptable to GOD in CHRIST, and do necessarily spring out of true and saving Faith; so that by them a lively Faith may be as evidently known as a Tree is discerned by the Fruit.

James ii. 17. Faith, if it have not works, is dead, being alone.

Matt. vii. 17, 20. Every good Tree bringeth forth good fruit: wherefore, by their Fruits ye shall know them.

Heb.

Heb. xiii. 16. To do good and to communicate, forget not; for with such Sacrifices God is well pleased.

Luke xvii. 10. When ye shall have done all those things which are commanded you, say, We are unprofitable Servants; we have done that which was our duty to do.

Now I beseech you, Brethren, by the Name of our Lord JESUS CHRIST, that ye all speak and think the same thing respecting this important and fundamental Article of the Christian Religion—and that there be no divisions among ye, but that ye be perfectly joined together in the same Mind and in the same Judgment—earnestly contending for the Faith once delivered to the Saints—and endeavouring to adorn the doctrine of God our Saviour in all things.

VII.

Of Repentance towards God.

Repentance is a thing allowed by all professing Christians to be essentially necessary to our Salvation: for it is written, “Except ye repent ye shall all perish;” and again, “God now commandeth all men “every where to repent;” and again, “Re-
“pent

“pent and be converted, that your sins
“may be blotted out.”

The question then is, Wherein does true Repentance consist? In general, we are told in the word of God, that it is a *godly sorrow* for sin which worketh repentance unto Salvation, never to be repented of. But, in particular, true Repentance contains in it these four things, not one of which is necessarily included in the penance enjoined by the Church of Rome.

1. It contains in it an unfeigned lamenting and bewailing of our sins, our sinful Nature and Practices, on account of which we are exposed to the wrath of God and eternal death : no concern for sin that falls short of this temper and disposition of heart ought to be considered as true, scriptural Repentance.

2. It includes in it a penitent Confession of our sins and offences to that God against whom they have been committed ; acknowledging that we have provoked most justly his wrath and indignation against us, and that we deserve to be punished with everlasting destruction from the presence of the LORD and from the glory of his power : if we are enabled through the Grace of God thus to confess our iniquities and to be sorry for our sins, then God is faithful

ful and just in forgiving us our sins, and hath granted us that Repentance which is unto life.

3. It contains in it an earnest crying unto God for the pardon of our sins, not on account of the worthiness of our Repentance or of any conditional Goodness in us or in our performances, but for the alone sake of the Sacrifice, Mediation, Sufferings and Intercession of JESUS CHRIST; who died for our sins; who was made sin for us; and in whom we have redemption through his blood, even the forgiveness of Sins: for through him, and him alone, is preached unto us the remission of sins; neither is there Salvation in any other, for there is none other name given under heaven among men whereby we *must* be saved, but that of JESUS CHRIST: unto him shall men come; and all, who will not come to him for the Repentance and Remission of sins, which he is exalted at the right hand of God to give, shall be ashamed and confounded at the judgment of the great day.

4. It includes in its very nature an hearty and sincere Design to reform in heart and life; to turn away from the wickedness that we have committed, and to do that which is lawful and right; to bring forth fruits meet for repentance; to cast
away

away all our transgressions, and to serve and please God in righteousness and true holiness all the days of our lives. For he that confesseth and *forsaketh* his sin, shall find Mercy. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the LORD, and he will have mercy upon him, and to our God, for he will abundantly pardon. Therefore now also, thus saith the LORD, Turn ye even to me with all your heart, with weeping, fasting, and praying; and rend your *hearts* and not your garments, and turn unto the LORD; for he is merciful and gracious, and slow to anger, plenteous in goodness, pardoning iniquity, transgression, and sin.

The absolute Necessity of this Repentance in order to Salvation is too clearly revealed in every part of the Bible to need any particular proof: and the Utility and Excellency of it is very beautifully set before us in the fifteenth Chapter of St *Luke's* Gospel throughout. Study then to know your miserable state by nature and practice; consider the great evil and danger of sin; forget not, that without repentance you must inevitably perish; and remember that it is the gift of CHRIST. Ask therefore, and you shall have—seek,
and

and you shall find—knock, and it shall be opened unto you : for every one that asketh, receiveth ; and he, who seeketh, findeth ; and to him, who knocketh, it shall be opened.

N. B. See this subject considered and explained very largely in Sermons upon the fifty first *Psalms*.

VIII.

Of saving Faith in our Lord Jesus Christ.

Whithersoever the Apostles went, after the Ascension of our blessed Saviour into heaven, they preached Repentance towards God, and Faith in our Lord JESUS CHRIST, as equally and essentially necessary to Salvation. It becomes us therefore, as we regard the eternal Salvation of our Souls, very particularly and seriously to enquire into the Nature of that Faith which, whosoever hath, shall be saved.

Here then the Question is, What is that saving Faith in our Lord JESUS CHRIST, of which the scriptures so very frequently speak, and upon which they so much insist ? It is that Grace, whereby we receive and rest upon CHRIST alone for present and eternal Salvation, as he is proposed to us in the glorious Gospel of the blessed God.

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Many people are apt to think that it is sufficient to believe that the Bible is the word of GOD, that CHRIST died for sinners, that GOD is merciful, and the like—but in this sense, the very Devils believe and tremble : they believe the truth of the Bible—they believe that GOD is merciful—they believe that JESUS the Son of GOD was crucified for sinners—and yet they do not believe to the saving of their Souls. The Faith of a real Christian therefore must be something more and greater than all this.

In order to understand the nature of saving Faith, it should be remembered, that it presupposeth a Knowledge, Conviction, and affecting Sense of our lost estate ; as having lost the Image, the Favour, and Glory of GOD—a Consciousness of our Sin, and of our misery by Sin, exciting in us an earnest desire to know what we shall do to be saved—an acknowledgment of our having incurred the Curse of the Law, *Gal. iii. 10.* of our being the children of wrath, *Eph. ii. 3.* and of our being guilty before GOD, *Rom. iii. 19.*

Saving Faith implies also in its Nature a sight and sense of our own inability to help ourselves out of that deplorable state into which our sins have plunged us—that

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there is no health in us—that we cannot by any works and performances, by any prayers and tears, by any acts of piety and morality, remove the displeasure, restore the image, or recover the favour and glory of God, which we have forfeited: for they that be whole need not a Physician; and our blessed Saviour came from heaven to seek and to save them that were lost. So that we must *see* and *feel* our Misery and Weakness before we can heartily apply to Him, who is mighty to save, the great Physician of Souls.

We must also presuppose in true and saving Faith, a knowledge and belief of the *sufficiency* and *willingness* of CHRIST to save: for, if we do not believe the ability and willingness of CHRIST to save us, how can we trust in him and rest upon him for that purpose? We must be convinced that he is able and *willing* to save to the uttermost; or else, what can induce us to come unto God by him?

Once more; saving Faith in our Lord JESUS CHRIST is, in its true Nature, not a *Notion* in the *Understanding*, nor the belief of certain Propositions upon sufficient Evidence, but it is a *Grace* in the *heart*: and from the account we have of it in various passages of the New Testament, it may

may be said to consist chiefly in accepting, taking, or consenting to receive the Lord JESUS in his *Person, Works, and Offices*, as he is offered to us in the Gospel: and that, so as to depend entirely upon his Atonement and Obedience unto death for our Pardon and Justification in the sight of GOD—upon his almighty Grace and Spirit to sanctify and renew us, and to keep us in all his righteous ways—and upon his ever-living Intercession for us at the right hand of GOD in heaven, for our continual Acceptance, Hope, Peace, and Joy.

This is that Faith, which is the Gift of GOD to all who are saved by his Grace through the Redemption which is in CHRIST JESUS—which purifieth the heart — which overcometh the world — and which worketh by love: which produceth such Love to CHRIST, as constrains the real Christian to prefer Him to every thing; to give him his heart; to follow him, as his Prophet, his Priest, and his King; and no longer to live to himself but unto him who died for him.

The Faith of the Gospel therefore is not an implicit Credit to the Decrees, the Traditions, the Falshoods of the Church of Rome—it is not a Fancy, a pious Delusion, but a powerful, a glorious Reality:

it is, as an Apostle defines it, the *Substance* of things hoped for, and the *Evidence*, the certain and undeniable Evidence of things not seen: it is that divine, active, lively Principle which discovers the Vanity of all things temporal, when compared with things eternal: it was for his Faith that *Abraham* was called the *Friend of God*; and it was by the same wonderful Grace that *Moses* esteemed the reproaches of CHRIST greater riches than all the treasures of Egypt.

But, if this be saving Faith, how rare a thing it is! How many hear of CHRIST, who never believe in him! Nay, and what numbers are there, who profess to be his disciples and followers, who are strangers to this kind of faith! And how unlikely is it that the deluded members of the Romish Church should possess this Faith, since they can seldom hear the Scriptures preached, and are forbidden to read them: for we are expressly told, that, *Faith cometh by hearing, and hearing by the Word of God.*

Examine yourselves therefore whether ye be in the Faith; prove your own selves; knowing that, if you live and die destitute of this Grace, you have nothing to expect but to perish with everlasting destruction from the presence of the LORD, when he shall

shall come to be glorified in his Saints and admired in all them that believe.

IX.

Of the Obedience of Faith.

The sacred Writings have given this remarkable Title to that Obedience which is required and expected from every One who is possessed of Repentance towards God and Faith in our Lord JESUS CHRIST: it is called the Obedience of Faith, because Faith is the principle and life of it: and, though it is certain that we are justified by Faith, and not by the works of the law, it is as certain that Faith without works is dead, being alone: though it is true that we are saved by Grace, and not by works, lest any man should boast; it is as true that the Grace of God which bringeth Salvation teacheth us that, denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present World: and though we can never obtain Salvation for, or on account of our Obedience, yet, what shall the end be of them who know not God and obey not the Gospel of our Lord and Saviour JESUS CHRIST? their end shall be Destruction. In short, his Servants ye are whom ye

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obey,

obey, whether of Sin unto Death, or of Obedience unto Righteousness.

The Obedience required in the Gospel, not as the *Condition* of our Acceptance into the favor of God, nor as our *Title* of admission into the kingdom of heaven, but as the *fruit* of Faith and the *Evidence* of our unfeigned trust in CHRIST for Salvation, has been generally called *evangelical Obedience*: and it may be said to comprehend in it the following grand particulars.

1. *A delight in the Law of God.* In the word of God in general, and in the moral Law in particular, and in every one of the precepts it contains; whether they require us to *know* the *true God, who* and *what he is*, to acknowledge him, trust in him, love him, and obey him accordingly—to abstain from every kind and appearance of Idolatry, by invoking Saints, adoring Relics, worshipping Images and Pictures, or by giving that esteem, reverence and love to any Creature, which are due to God alone—not to take the holy Name of God in vain, either by hypocritical prayers, perjury, profane swearing, or in our familiar discourse—to remember the Sabbath-day to sanctify it, by ceasing from all works but works of Piety, Necessity, and Mercy, by spending it in the public
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and private Worship of God, and devoting it to his praise and glory—to give honour, love and obedience to all to whom they are due—to bear no malice or hatred within our hearts—to be sober, temperate, and chaste in thought, word, and deed—to be true and just in all our dealings—to keep our tongues from evil-speaking, lying, and slander—and to be content with such things as we have. All these things, the holy, just, and good Law of God commands; in all these things is the delight of every real Christian; and tho' in many things he may and does offend, yet he can say out of the abundance of his heart, "LORD, have mercy upon me, " and incline my heart to keep this Law." See Rom. v. 6, 7.

2. *Hearing and Reading the Word of God.* Not indeed merely reading and hearing, as if there were any piety or true Religion in reading so many Chapters, or in hearing so many Sermons; but, in obedience to the express command of GOD, so to read, as to *mark, learn and inwardly digest* the word of GOD: which is also called the Word of *truth, of life, of salvation*: to *search* the Scriptures, that we may know the true, the only way to eternal life: to *meditate* therein day and night, that we

may observe to do according to all things that are written therein: to mix faith therewith, that we may profit by them: to study them, in order that we may be enlightened and converted: *Pfal. xix. 8, 9.* to be directed by them, as our most faithful Counsellor and Guide: *Pfal. cxix. 24.* and to be armed by them against all the temptations of the World, the Flesh, and the Devil: *Eph. vi. 16.*

The Word of God is to be *heard*, as well as read; and for the same blessed purposes: this is a duty incumbent upon all; and not more our duty than our *privilege*, if we consult our real, best, eternal good. Ministers are commanded to preach the word in season, and out of season; which implies that people are required to attend it: it is *necessary* that they should do so; for it is *the great mean* of Salvation which God himself hath appointed: but then it is not enough that we only *hear* it; it must be heard in a particular manner, if we would receive the benefit of it: it must be heard with *Prayer*—with *Attention*—with *Seriousness*—with *Desire*—with *Understanding*—with *Affection*—and with *particular Application* to our own selves. Without these things it will bring no more
spiritual

spiritual advantage with it to our Souls than a tale that is told.

Let us therefore hear and read the Scriptures with hearty prayer to God to direct us, to open our eyes that we may know and understand their precious Contents; and to give us a right judgment in all things. Let us remember that all the *Truths* revealed therein are to be firmly believed—all the *Precepts* to be piously regarded—all the *Threatnings* to be constantly feared—and all the exceeding great and precious *Promises* to be thankfully embraced. And let us adore and praise the mercy of that Providence which hath delivered us so many years from the Curse of Popery, which would have the Scriptures preached in the *Latin* tongue, and which forbids the common people to read them at all.

3. *Prayer and Praise.* These are duties necessarily implied and included in evangelical Obedience. In these indeed, as in every religious Exercise, it becomes us to be very much upon our guard, lest we substitute *the form* of prayer in the place of the *power* thereof: the form of prayer, or *saying* prayers can have no excellency in it, where the *spirit* of prayer is wanting: and, it is no better than a solemn mock-

mockery of our God to praise Him with our lips, when our hearts are far from him, and we are living in known opposition to his Word and Will.

As the Spirit of Prayer and the Spirit of Praise are inseparable—as, wherever there is a praying mind, there will be a thankful heart, it will be speaking upon both these duties in fact, if we confine our Attention more immediately to the Nature of true Prayer. Prayer, whether secret or public, mental or verbal, is a calling upon GOD in the name of CHRIST, with the heart and by the assistance of the holy Spirit: or, it is the lifting up of the mind to GOD through the Mediation of J E S U S CHRIST by the grace of the Spirit, whereby we desire such good things as he hath promised in his Word, in submission to his Will. Our Petitions, our Confessions, and our Thanksgivings, which generally make up our Prayers, must proceed from the *heart*, otherwise they are hypocritical and offend that GOD to whom they are presented. So that, *saying* prayers and *praying*, are always to be considered as two very distinct things.

Prayer is an act of divine Worship: which it is impiety, sacrilege, and idolatry to offer up to any, but to the *three*
divine

divine Persons in the *one divine Essence*. Praying to the *Virgin Mary*, to *Saints* and *Images*, was an idolatrous Abomination introduced by the Church of Rome four hundred years after the death of CHRIST; when himself hath exprefsly commanded us, saying, "Thou shalt worship the LORD thy God, and him only shalt thou serve."

4. *The Sacraments*. Which are *Baptism*, and *the Supper of the Lord*. A Sacrament, is some outward and visible sign of an inward and spiritual Grace. We must be careful therefore not to rest satisfied in the use of the *Sign*, without obtaining the thing signified thereby. For instance—Baptism is the Sacrament of our initiation or entrance into the visible Church of CHRIST upon earth: it is the external Sign of internal Regeneration: it was instituted by CHRIST, and it is performed in the Name of the Father, and of the Son, and of the holy Ghost: it is in the Christian Church, what Circumcision was in the Jewish Church, a Seal of the Covenant: the outward and visible Sign is the washing of Regeneration, the inward and spiritual Grace is the renewing of the holy Ghost: the former without the latter can profit us nothing.

The Lord's Supper is another Institution and Ordinance which our blessed Saviour hath

hath appointed: it is a duty and privilege of the highest signification; the whole scheme of Salvation is represented by it, as it is a most solemn and affecting Commemoration of the exceeding great love of our Lord and Saviour JESUS CHRIST, who loved us and gave himself for us an offering and a sacrifice unto GOD; who died for our sins, and rose again for our justification; and is able to save to the uttermost all who come unto God by him.

The true preparation for receiving this Sacrament, does not consist in the weekly farce of reading over such and such books upon the subject, but is very finely pointed out to us in the following words, "Ye, who
 " do *truly* and *earnestly* repent you of your
 " sins, have a *lively Faith* in God's mercy
 " through CHRIST JESUS, and are in love
 " and charity with your neighbour, and
 " intend to lead a *new life*, following the
 " Commandments of God, and walking
 " from *henceforth* in his holy ways, draw
 " near with faith, and take this holy Sacra-
 " ment to your comfort, and make your
 " humble Confession to Almighty God,"
 &c.—The partaking of the outward and visible sign, while we are destitute of the inward and spiritual Graces of *Repentance, Faith, Love*, and an *unfeigned Intention* to
 live

live no longer to ourselves, but unto him who died for us; is what the Scriptures call eating and drinking the body and blood of CHRIST *unworthily*, and to *our condemnation*. Let every one therefore examine himself, and so let him eat of that bread and drink of that cup.

C H A P. VI.

C O N C L U S I O N.

WE have now made some remarks upon the fundamental Errors of the Church of Rome: we have shewn very briefly that the Errors of that Church are directly opposite to the most important Truths of the Bible, and, in their *nature and tendency*, totally subversive of all practical piety and morality: we have seen, from a few Instances out of many, that the Spirit of their religious profession is a Spirit of Persecution, Cruelty, and Barbarity, without any regard to Dignity, Learning, Age, or Sex: and we have taken a very short view of those Articles of Faith and Practice, which are essentially

tially necessary to our Salvation: Take heed therefore of that Mother of Abominations; have thou nothing to do with that Church, which under the specious pretence of zeal for the Religion of CHRIST would inspire thee with sentiments worse than atheistical.

Christian Reader, Dost thou believe the Scriptures? Do they not positively assure thee that Idolaters shall not inherit the kingdom of God? And is not Popery the very nurse of Idolatry, while it encourages the Worship of Saints, the Adoration of Images, and of the consecrated bread in the Sacrament? Are not the worshippers of the Babylonish Beast in a damnable Condition? *Rev.* xiii. 14. and xiv. 8—11. And that the Church of Rome is that Babylon, has been proved by some of the most learned and pious men that ever lived. Is it not a most dangerous thing to trust in our own Righteousness and good Works, instead of the Sacrifice and Righteousness of our GOD and Saviour? And yet, the Church of Rome not only teaches its members to trust in their own goodness, but in the merit of others. Is it not a most horrible thing to equal or prefer any thing human to the sacred Writings? Is it not highly dangerous allowedly
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to break God's commands and to teach men so? We know the dreadful woes which CHRIST pronounced against the Pharisees for these things: and yet the Church of Rome professedly makes the Word of God of none effect, and teaches her Members to do so, by her Traditions.

Can the Church of Rome then be a Church of CHRIST? Alas! what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? what concord hath CHRIST with Belial? and what agreement hath the temple of God with idols? Wherefore, "come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the LORD almighty," 2 Cor. vi.

"Let us beware, says Archbishop Tillotson, of that Church which countenances such a *Spirit*, which teaches such *Doctrines*, and which warrants such *Practices*, as CHRIST expressly forbids; I mean the Church of Rome; in which are taught such *Doctrines*, as that all who differ from them are to be extirpated by fire and sword—such *Practices*, so prodigiously barbarous, as are not to be paralleled

“ leled in all the voluminous records of
 “ time from the foundation of the world.”

Nor let us forget to be thankful to that
 God, and to resound his praise, who, from
 the time of the glorious Reformation hath
 by a miraculous series of favourable Pro-
 vidences, preserved *the Truth as it is in*
Jesus, pure and entire in this Nation: let us
 give the more earnest heed to it, and hold
 fast that which we have received, as the
 special, the greatest gift of heaven, lest
 it be taken from us; and let us heartily
 pity and pray for those who are still so
 miserably deluded as to believe *the Popish*
Lie.

In a word: the State of the Nation is
 alarming; the State of Religion is much
 more so: therefore, as Men, as Citizens,
 as Christians, BEWARE!

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